

श्री वातूलनाथसूत्राणि

श्रीअनन्तशक्तिपादविरचितवृत्तिसहितानि

With an exposition of aphorisms in English

by

Īśvara Svarūpa

Svāmī Lakṣmaṇa Joo Mahārāja

ISHWAR ASHRAM TRUST

Ishber (Nishat), Srinagar, Kashmir

Vātūlanātha Sūtra

।। वातूलनाथसूत्राणि ।।

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Edited by
Prof. N. K. Gurtoo
Prof. M. L. Kukiloo

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Preface

The concise treatise comprising thirteen esoteric Sūtras (Aphorisms), traditionally supposed to be of divine origin, and dealing with an advanced Śaiva spiritual order, is known as the Vātūlanātha-Sūtrāṇi in Śaiva lore. Nothing is known with certainity about the authentic authorship of these Sūtras though some Śaiva scholars have attributed the authorship of these Sūtras to Siddha Vātūlanātha, who, was a Kaula-Siddha and probably lived somewhere after 12th century A.D., yet another scholar Anantaśaktipāda, who wrote a Sanskrit commentary on these Sūtras, asserts that these have emanated as a revelation from the sacred mouth of Yoginīs, when Vātūlanātha, driven by some hidden force as it were, came in close contact with them and they, in return, favoured him with their extraordinary grace.

These Sūtras, among other things, lay much stress on unflinching adherence to a particular spiritual discipline, namely the Mahāsāhasa-Vṛttih, as it surely leads one to the highest state of Self-Realization — महासाहसवृत्त्या स्वरूपलाभः।

Śrī Īśvara Svarūpa Svāmī Lakṣmaṇa Joo Mahārāj

had kindly explained these Sūtras according to monistic viewpoint, in two of his weekly discourses in simple English, some twentyfive years ago, at Īśvara Āśrama situated on the outskirts of the beautiful Dal-lake in the vicinity of famous Mughal Garden, Nishat, Srinagar, Kashmir.

The Ishwar Ashram Trust feels honoured by publishing explanation and interpretation of Vātūlanātha-sūtras along with Anantaśaktipāda's Sanskrit commentary (out-of-print now) in the nearly same way as have been explained by Svāmīji Mahārāj in his discourses.

Editors

30th Sept., 1996
Nirvāṇa Jayantī day
Āśvin Kṛṣṇa Caturthi

॥ ॐ श्री परमसंविद्वपुषे नमः॥

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Īśvara Svarūpa Svāmī Lakṣmaṇa Joo Mahārāj

APHORISM - I

महासाहसवृत्त्या स्वरूपलाभः।

(Mahāsāhasa-Vṛttyā Svarūpalābhaḥ)

स्वरूपलाभः (Svarūpa-Lābhaḥ) means exposition of your real nature. Your real nature will be exposed by महासाहसवृत्तिः (Mahā-Sāhasa Vṛttiḥ) वृत्त्या (Vṛttyā) means being established in subjective-consciousness with the impelling force of महासाहस (Mahā-Sāhasa) daring courage.

In fact the वृत्तिः Vṛttiḥ is classified in two ways here (- in Śaiva-Darśana). One is स्वात्मवृत्तिः (Svātma-Vṛttiḥ) and the other is महासाहसवृत्तिः (Mahāsāhasa-Vṛttiḥ).

१. **स्वात्मवृत्तिः (Svātma-Vṛttiḥ)** is just to find out the reality of your nature of Subjective-Consciousness in objective field and cognitive field— In organic world and external material world. We are not living in our own nature i.e. we are far far away from our subjective-Consciousness as we are

attached to our senses or to objective world alone. This is one way of exposition of the Self, considered to be the inferior one.

२. **महासाहसवृत्तिः (Mahā Sāhasa Vṛttiḥ) :**

The superior way of exposing our nature is to be established in pure subjective-Consciousness alone, where one has no impression of objective world and cognitive world.

One should not, however, overlook this hard fact that this inferior way too is needed for the sustenance of superior-way, because to wind up from the objective and cognitive worlds and to get established in the state of Pure-Subjective-Consciousness the inferior-way is badly needed in the beginning.

When we are (firmly) established in the state of subjective-Consciousness, we have to rise first from above to below in the field of cognitive world and objective world, and, then descend again. This is descending rise i.e. rising while descending first to the state of cognitive-Consciousness and then to the state of objective Consciousness. This is called the महासाहसवृत्तिः (Mahā-Sāhasa-Vṛttiḥ) the exposition of daring courage, as the above explained superior process requires daring courage - महासाहस (Mahā-Sāhasa). We must have daring courage to descend, but at the same time we must not forget our 'Real-Self'. This kind of Supreme-Courage

leads us to स्वरूपलाभ (Svarūpa-Lābha). Descending is essential so that there remains no question of descending in ascent. There in that Supreme-State the universal-Consciousness becomes one with the objective-Consciousness and vice-versa. To put it simply 'I' becomes 'this' and 'this' becomes 'I' there in that state of perfection.

We have explained above that descending is more superior than ascending but it aught to be with awareness. In no case devoid of awareness. First we have to ascend from objective and Cognitive worlds and be established in subjective Consciousness, but that is not real Svarūpa-Lābha (स्वरूपलाभ). Although we feel oneness of God-Consciousness, but oneness of universal consciousness does not shine there. Oneness of the universal-Consciousness is to be got,— is to be achieved, and, that can be achieved by descending alone. Everybody has got ability to do it as all are rays of the Universal-Consciousness and are inseparable from that universal-Being.

APHORISM - 2

तल्लाभाद् युगपद् वृत्तिप्रवृत्तिः।

(Tallābhād Yugapad Vṛtti-Pravṛttiḥ)

('तल्लाभा (च्छुरिता यु) द्युगपद्वृत्ति-प्रवृत्तिः' - This reading of the Sūtra, (as found in the printed edition of वातूलनाथसूत्राणि) is incorrect in my viewpoint, hence

तल्लाभाद् युगपद् वृत्ति-प्रवृत्तिः - this reading of the Sūtra is correct one.

तल्लाभाद् By attainment - by acquiring oneness with that Transcendental Universal Consciousness, युगपद् (Yugapad) means simultaneously, वृत्तिः (Vṛttih) means establishment in the state of तुर्य (Turya) or in the state of "Will", and, प्रवृत्तिः (Pravṛttiḥ) means establishment in the state of तुर्यातीत (Turyātīta) or in the state of "Action". Here वृत्तिः (Vṛttiḥ) means "Establishment", not "Exposition".

तल्लाभाद् युगपद् वृत्ति-प्रवृत्तिः (Tallabhād yugapad Vṛtti-Pravṛttiḥ) By attainment of that साहसवृत्तिः (Sāhasa-Vṛttiḥ) establishment in Turya and Turyātīta states takes place simultaneously without any succession. In other words both the निमीलनसमाधि (Nimīlana-Samādhi) and the उन्मीलनसमाधि (Unmīlana - Samādhi) too shine there simultaneously.

APHORISM - 3

उभयपट्टोद्घट्टनान्महाशून्यताप्रवेशः।

(Ubhaya-Paṭṭodghaṭṭanān-Mahāśūnyatā-Praveśaḥ)

उभयपट्ट (Ubhaya-Paṭṭa) means the two boards. उद्घट्टनात् (Udghaṭṭanāt) means bursting open both of them simultaneously :

"When we keep open both the boards of—

1. objectivity and subjectivity,
2. Breathing in and breathing out (from Āṇava-upāya point of view),
3. Knowledge and action (from Śāktā upāya point of view), and
4. Prakāśa and Vimarśa (from Śāmbhava-upāya point of view) then only we will realize that `Thisness' will never shine unless `I-ness' is there and `I-ness' will never shine unless `Thisness' is there. Both the `I-ness' and `Thisness' are essentially one. `I-ness' will go to the state of Śiva, and `Thisness' will go to the state of Śaktiḥ. In other words अहम् (Ahaṃ) will go to the state of Śiva, and इदम् (Idaṃ) will go to the state of Śaktiḥ.

Thus we must have both the boards open and must not close either of the two in any case in order to achieve the real state of God-Consciousness, because that will be achieved by keeping both these boards open, cleared and ajar vividly. To keep open means keep it in view of our awareness. Be aware of both of these simultaneously.

महाशून्यताप्रवेशः (Mahāśūnyatā-Praveśaḥ) means then we are sure to get entry into the state of the महाशून्य (Mahāśūnya). महाशून्य (Mahāśūnya (in the present context) means महा+अशून्य (Mahā+Aśūnya) Great-fullness. It is not महाशून्य (Mahā-śūnya) from my point of view, as that will go to "ऋ, ॠ, ऌ ऌ" known as the

Anāśrita state in the Saiva parlance and not above that.

When it is महा+अशून्य (Mahā+Aśūnya) it is bound to go to परमशिव (Parama-Śiva) state-the `Real-Being' where the entry is possible only by keeping aforesaid boards vividly open with awareness.

Do not try to ignore "Thisness" for the sake of realizing "I-ness". If we keep away "I-ness" in "Thisness" we may not realize "I-ness" in full. 'Thisness" must be dissolved in "I-ness" and "I-ness" must be dessolved in "Thisness", Then and only then the entry in that महा+अशून्य (Mahā+Aśūnya) - The Supreme-Fullness will take place.

APHORISM - 4

युग्मग्रासात् निरवकाश-संविन्-निष्ठा।

(Yugmagrāsāt Niravakāśa-Samvin-Niṣṭhā)

निष्ठा (Niṣthā) means establishment, निरवकाशसंविन्निष्ठा (Niravakāśa Samvin-niṣṭhā) means establishment in Supreme-Consciousness.

It is neither "I-consciousness", nor ``This-consciousness', nor "God-consciousness". It is Universal-Consciousness where all the three i.e. "I-consciousness, This-consciousness and God-consciousness" are found. Hence this is the real establishment of Universal-Consciousness. There in this state of Consciousness one finds absolute निरवकाश (Niravakāśa) i.e. no

room for any other foreign agency of consciousness. For instance if there be any foreign agency that too will get dissolved (automatically) in that Universal-Consciousness and becomes one with that.

संवित् (Saṃvit) Universal-Consciousness, युग्मग्रासात् (yugmagrāsāt) on account of being (inherently) engaged in sucking in all forms of duality like "I and This", "Ingoing breath and Outgoing breath", "Prakāśa and Vimarśa", "Knowledge and Action" (ज्ञान एवं क्रिया) "Man and Woman", "Right and Wrong" devours up all yugmas (couples of discord) simultaneously.

When one sucks in all these couples of discord, then the perfect establishment in that Universal-consciousness takes place where there is nothing else other than that.

APHORISM - 5

सिद्धयोगिनीसंघट्टात् महामेलापोदयः।

(Siddha-yoginī samghaṭṭāt Mahāmelāpodayaḥ.)

संघट्टात् (Saṃghaṭṭāt) means on account of unification. सिद्धयोगिनीसंघट्टात् (Siddha-yogini-Samghaṭṭāt) means on account of unification of:

{ Siddhas with yoginīs,
yoginīs with Siddhas,

{ अहन्ता (Ahantā) with इदन्ता (Idantā),
इदन्ता (Idantā) with अहन्ता (Ahantā),

{ God-Consciousness with Universal-Consciousness,
Universal-Consciousness with God-Consciousness,

or the unification of individual-soul with universal-soul, the rise of महामेलाप (Mahā-Melāpa) great unity becomes manifest i.e. the Great Universal Unity gets rise.

What is that Great Universal Unity? Wherever we go we find compact unity (समरसता Samarasatā) of "Śiva and Śaktiḥ, अहम् (Ahaṃ) and इदम् (Idaṃ) every where, and nothing other than that. The whole universe is held in our Consciousness one with that Unity (संघट्ट) of Śiva and Śaktiḥ. God and universe become one there. The trance (समरसता) of Śiva and Śaktiḥ alone is found everywhere. In the inferior state of (routine worldly) actions too the realized soul will find the unification of Lord Śiva with Śakti or will realize the unity of God with universe. Even when one is abusing some other person the realized soul will in that abusement too, realize the unity of God with universe. It is the unity of Śiva and Śakti. This will take place only with the union of Siddhas and Yoginīs.

Yoginīs are said to be organs of action (Karmendriya) and organs of cognition (Jñānendriya). Siddhas are their Ego (Ahaṁkāra) and Mind (Manas). When you realize that Ego and Mind is united with all these organs of action and cognition, then

महामेलाप (Mahā-Melāpa), which denotes the uni-

fication of Śiva and Śaktiḥ, will take place. There will be no discretion of Master and disciple. There will be no discretion of Sex. No discretion of bad and good or right and wrong. Only the unification of one with another will get rise.

According to another interpretation of the Sūtra the yoginīs represent the fivefold divine energies and Siddha represents the holder of those energies i.e. Śiva Himself. The fivefold divine energies are :

१. चित्-शक्ति the energy of divine Conciousness,

२. आनन्द-शक्ति the energy of divine Bliss,

३. इच्छा-शक्ति the energy of divine Will,

४. ज्ञान-शक्ति the energy of divine Cognition and,

५. क्रिया-शक्ति the energy of divine Act.

When we unite these fivefold divine energies (yoginīs) with Lord-Śiva (Siddha) direct unification of Universal-Being will take place. Every where one will find Śiva and Śaktiḥ acting in good or bad way, as everything around will be शिवशक्तिमय (divine) i.e. full of divinity. (without any let up?)

APHORISM - 6

त्रिकञ्चुकपरित्यागान्निराख्यपदावस्थितिः ।

(Tṛkañcuka-parityāgānnirākhyapadāvasthitiḥ)

The real nature of one's self is completely hidden

under the covering of threefold कञ्चुक (Coverings) viz. प्रमातृ (Pramātṛ), प्रमाण (Pramāṇa) and प्रमेय (Prameya) - the knower, the knowledge and the known respectively. These coverings have fully covered our real nature of self. The covering of knower covers the unconscious, sub-conscious and conscious state of our Being. The conscious state, sub-conscious state and unconscious state—these three states are always with us. When "Thisness" is vividly, shining in our passion we find that we are in the conscious state known as जाग्रत् (Jāgrat), when we are in sub-Conscious state of our Being that is स्वप्न (Svapna) the dreaming state, and when we are in unconscious state of our Being we are in सुषुप्तिः (Suṣuptiḥ) the state of sound-sleep. These three states of your Being have completely covered your real nature, as such, these are called three Kañcukas i.e. coverings.

त्रिकञ्चुकपरित्यागात् (Trikañcuka-Parityāgāt) when we leave behind these threefold coverings then अवस्थितिः (Avasthitiḥ) that state will be achieved which is निराख्य (Nirākhya) in expressible state of Being—The state which cannot be given any particular nomenclature. Even if it comes in impression that too is expression in मध्यमा (Madhyamā). When the expression takes place we are far far away from the Subjective-Consciousness and have descended in objective field. For example "I have realized "HIM" " in such expression we

are expressing "HIM" in the objective field while the "I" always remains in the subjective field. So as long as we express "HIM" (in words) we remain sticked in the objective field. In any case we are not able to express "HIM" in subjective way. याज्ञवल्क्य (Yājña-valkya) impressed upon his disciple wife मैत्रेयी (Maitreyī) by saying :

'विज्ञातारमरे केन विजानीयात्'

(Vijñātāramare kena Vijānīyāt)

By whom can the knower be next known? The knower knows his own nature that is all. Nobody can know HIM, so it is called निराख्यपदावस्थितिः (Nirākhya-padāvasthitiḥ).

Establishment in the state of Being will take place only when you keep away from all these threefold coverings of wakefulness; dreaming state and dream-less sound sleep.

APHORISM - 7

वाक्चतुष्टयोदयविरामप्रथासु स्वरः प्रथते।

(Vāk Çatuṣṭayodayavirāmaprathāsu Svaraḥ Prathate)

Take four-fold stages of speech or utterance:

1. First kind of utterance is called the speech of वैखरी (Vaikharī), because at this stage the object is completely separated from the word.
2. Second way of utterance is when we utter it in our

mind and do not utter it through our lips. We are feeling just to utter it that is also speech and that resides in the field मध्यमावाक् (Madhyamā-Vāk)

3. The third way of utterance or speech is known as पश्यन्ती-वाक् (Paśyantī-Vāk). At this stage of utterance we have not thought to do anything, but we are supposed to think. We are just going to do it and that `Just' - that very starting point is called पश्यन्ती (Paśyantī). Between gross and subtle this is the subtle state of speech.
4. The fourth stage of utterance is the Supreme form of speech known as the आदिस्वरः (Ādisvaraḥ) the basic source from which the above-said three forms of utterance emanate. This is the subtlest way of utterance known as परावाक् (Parā-Vāk). It is the central creative power of entire मातृका (Mātṛkā) of all subjective as well as objective phenomena. Hence the अव्यक्त (Avyakta), the व्यक्ताव्यक्त (Vyaktāvyakta) and the व्यक्त (Vyakta) forms of the speech will go to पश्यन्ती (Paśyantī), मध्यमा (Madhyamā) and वैखरी (Vaikharī) states of expression respectively. The subtlest fourth stage of utterance known as the आदिस्वरः (Ādisvaraḥ) constitutes परा-वाक् (Parā-Vāk) The Superexcellent faculty of speech—the Divine-Speech)?

वाक्-चतुष्टय (Vāk-Catuṣṭaya) denotes the four ways of utterance. Take first gross way of utterance namely

वैखरी (Vaikharī). When we say 'this is book', before saying that 'to do something' comes in our sub-conscious mind. That (point) is the (actual) beginning of वैखरी (Vaikharī) and when we have spoken "this is book" - this is the end of Vaikharī - this is उदय and विराम (of Vaikharī) Thus in the beginning when we just start saying 'This' - This is उदय (Udaya) the point of beginning, and in the end when we complete our utterance - 'This is book'- This is विराम (Virāma) i.e. the end. In the same way in the beginning and end of मध्यमा (Madhyamā), in the beginning and end of पश्यन्ती (Paśyantī) we may be able to hold these stages, only when we are fully aware in our consciousness. Our Consciousness must reside only in Super-conscious state, and not in sub-Conscious state. When our consciousness moves down to sub-conscious state only for half a second, then our awareness is no more and we cannot mark the उदय (Udaya) and विराम (Virāma) of all these utterances. This means we cannot mark :

1. The beginning and end of the gross utterance वैखरी (Vaikharī),
2. The beginning and end of मध्यमा-वाक् (Madhyamā-Vāk),
3. The beginning and end of पश्यन्ती-वाक् (Paśyantī-Vāk), and
4. The beginning and end of परा-वाक् (Parā-Vāk),

As long as परा (Parā) is there the presence of अपरा

(Aparā) also is to be admitted in sub-conscious state. As long as supreme-Reality is there, (the) lowest reality is also to be admitted there though in the form of negation. As long as अहम् (Ahaṃ) is there, the (existence of) इदम् (Idaṃ) also is to be admitted there in the form of negation. The affirmation of अहम् (Ahaṃ) itself confirms the negation of इदम् (Idaṃ) there. So अहम् (Ahaṃ) will never remain without इदम् (Idaṃ) and इदम् (Idaṃ) will never remain without अहम् (Ahaṃ).

प्रथासु (Prathāsu) means in appearances. When these appear in the beginning and in the end; when beginning and end of all these four states appear in our awareness i.e. in our conscious state of awareness, then स्वरः (Svaraḥ) the reality of Universal-Consciousness स्वप्रकाश (Svaprakāśa) प्रथते (Praṭhate) is revealed.

APHORISM - 8

रसत्रितयास्वादनेन अनिच्छोच्छलितं विगतबन्धं परं ब्रह्म।

(Rasatritayāsvādanena Anicchocchalitaṃ Vigatabandham Param Brahma)

रसत्रितयास्वादनेन (Rasatritayāsvādanena) means by tasting three "Rasās" i.e. the Rasa of will, Rasa of knowledge and Rasa of action.

Do not take the 'will' here in the sense of common 'desire', instead it (the word will) denotes अभ्युपगम

(Abhyupagama) in the present context. The अभ्युपगम (Abhyupagama) means admittance.

1. When we admit the existence of the whole universe we admit it in our own nature. We do not admit it in the objective field. This is called the first 'Rasa'. First moment of tasting.
2. The second moment of tasting is to give it expansion, in delight of that Super-Consciousness of Unversality
3. The third moment of tasting is to grasp intensely that this universe is not separate from that Supreme-Self.

When we taste this universe in this way then:

परं-ब्रह्म (Paraṃ-Brahma) the Supreme-Brahma, विगतबन्धं (Vigata-Bandhaṃ) free of all limitations and bondages, अनिच्छोच्छलितं (Anicchocchalitam) spreads forth, not in conscious वेग (Vega) force (impulse), but in ब्रह्म-वेग (Brahma-Vega) (the Sudden impulse) The वेग (Vega) force (or impulse) is of two kinds—

1. ब्रह्मवेग (Brahma-Vega) The divine impulse, and
2. वेग (Vega) The force (impulse) with cautions.

When we are not cautious of that force (impulse) and it comes forth of its own अनिच्छोच्छलितम् (Anicchocchalitam) that is ब्रह्मवेग (Brahma-Vega) - (The inconceivable divine impulse)

That is the Supreme state of ब्रह्म (Brahma) or in other words the final state of universal-God-Consciousness.

APHORISM - 9

देवीचतुष्टयोल्लासेन सदैव स्वविश्रान्त्यवस्थितिः।

(Devīcatuṣṭayollāsen Sadaiva Svaviśrāṇtyavasṭhitiḥ)

देवीचतुष्टय (Devīcatuṣṭaya) means fourfold Supreme-energies namely :

1. उद्योग (Udyoga),
2. अवभास (Avabhāsa),
3. चर्वण (Carvaṇa), and
4. अलंग्रास (Alaṃgrāsa).

उद्योग (Udyoga) is technical word for सृष्टिः (Sṛṣṭiḥ) in its supreme-state; अवभास (Avabhāsa) is technical word for स्थितिः (Sṭhitiḥ) in its supreme-state, चर्वण (Carvaṇa) is technical word for संहार (Saṃhāra) in its Supreme-state, and अलंग्रास (Alamgrāsa) is a technical word for अनाख्य (Anākhya) in its Supreme-state.

उल्लासेन (Ullāsena) (when these four energies are) given rise in this Supreme-way, सदैव (Sadaiva) both in the subjective-Consciousness and objective-Consciousness, स्वविश्रान्त्यवस्थितिः (Svaviśrāntyavasṭhitiḥ) the establishment in our real nature is certain.

When we give rise to four energies namely सृष्टिः (Sṛṣtiḥ), स्थितिः (Sṭhitiḥ) संहार (Samhāra) and अनाख्य (Anākhya) in their Supreme-way, they transform their state in उद्योग (Udyoga), अवभास (Avabhāsa), चर्वण (Carvaṇa) and अलंग्रास (Alam-grāsa).

उद्योग (Udyoga) is emergence of fountain of force, अवभास (Avabhāsa) is establishment in it, चर्वण (Carvaṇa) is enjoying the taste of the nectar of that state and अलंग्रास (Alamgrāsa) is Complete Consumation.

To sum up when the whole process is over, the entry in the realm of universal-Consciousness takes place.

APHORISM - 10

द्वादशवाहोल्लासेन महामरीचिविकासः।

(Dvādaśavāhollāsena mahāmarīcivikāsaḥ)

द्वादशवाहोघेन - This reading of the printed book (K.S.S., J. and K. state) is incorrect. The aforesaid reading द्वादशवाहोल्लासेन is correct one.

द्वादशवाहोल्लासेन (Dvādaśa-vāhollāsena) means by giving rise to twelve-fold flow—five senses of action (कर्मेन्द्रिय), five senses of cognition (ज्ञानेन्द्रिय), mind (मन) and intellect (बुद्धिः).

Though these twelve-fold flows are verily twelve-fold experiences from five senses of action, five senses

of cognition, mind and intellect, yet we have to make it possible in such a way that these very experiences are transformed in उल्लास (ullāsa) - the upward flows of Śakies— only in that case महामरीचिविकास (Mahā-marīcivikāsa) expansion of the Supreme-energy will surely take place.

The entire range of these flows of energy is virtully the expansion of one Śakti defined as महामरीचिः (Mahāmarīciḥ) or स्वातन्त्र्यशक्तिः (Svātantrya Śaktiḥ) in scriptures, who is all-inclusive one infinite Śaktiḥ of Supreme-Being.

When all the senses are transformed in the formation of energy in their super God-Consciousness state, whatever we see with these gross eyes we see the Supreme-Being shining before us. In the same way other senses too get transformed from the state of senses to the state of energies and the expansion of Svātantrya pervades all-around.

APHORISM - 11

चर्यापञ्चकोदये निस्तरङ्गसमावेशः।

(Caryāpañcakodaye nistaraṅgasamāveśaḥ)

In each and every act of this world five great acts are perceived by realized beings and those acts are called चर्यापञ्चक (Caryā-Pañcaka). Do not misconceive चर्यापञ्चक as कर्मपञ्चक, as there is a vast difference between the two. चर्या (Caryā) in its Supreme way is the

sublimation of कर्म (Karma) in its individual way. When we enter through all the senses in God-Consciousness then that act is called चर्या (Çaryā). This चर्या (Çaryā) gives rise to fivefold Supreme acts namely :

1. Silence,
2. Agitative movement - It is not (Kṣobha) i.e. agitation,
3. Agitated state,
4. Confirmation, and
5. Supreme-Silence (again) known as the निरञ्जनधाम (Nirañjana-Dhāma)—the Supreme behavior of Silence. Thus it starts from the silence and it ends in the silence. But there is difference between the first silence and the last silence. First is full of unawareness whereas the last is full of blissful behaviour.

We have to start from objectivity in silenced mind. Then agitative movement comes in our view in silence. In that too we have got to be aware. That awareness will lead us to the kingdom of God-Consciousness. Confirmation of the agitated state is in no way other than the Supreme-Spanda—the Supreme Vibrative movement. In that Supreme behavior there is no agitation at all.

APHORISM - 12

महाबोधसमावेशात् पुण्यपापासम्बन्धः।

(Mahābodhasamāveśāt Puṇyapāpāsaṃbandhaḥ)

महाबोधसमावेशात् (Mahābodhasamāveśāt) on account of getting entry in Supreme God-Consciousness, पुण्यपापासम्बन्धः (Puṇyapāpāsaṃbandhah) we feel nothing is right and nothing is wrong. That is the reality. (on the other hand) when we are in the ignorant state of God-Consciousness, again we feel nothing is right and nothing is wrong, but this type of feeling is in no way beneficial for us, as this sort of feeling is bound to lead us to degradation. The fact of matter is that whatever we see or whatever we feel, in the end, deep feeling should prevail upon us that nothing new is seen or felt.

We are established in the God-Consciousness from the very beginning from the very source—from the point of start to the end, we will have the same feeling that nothing is right and nothing is wrong.

The Supreme God-Consciousness is existing always, as such, we are never touched by पुण्य (Puṇya) or पाप (Pāpa), good or bad, pure or impure.

Only we have to realize the eternal existence of God-Consciousness.

APHORISM - 13

अकथनकथाबलेन महाविस्मयमुद्राप्राप्त्या ख-स्वरता।

(Akathanakathābalena Mahāvismayamudrāprāptyā Kha-Svaratā)

अकथन (Akathana) means that speech which does not come to the tongue, which cannot come to our mind even, hence indescribable.

कथाबलेन (Kathābalena) by the power of speechless speech, or, by maintaining the power of the speechless state of speech.

A. The speechless state of speech is the state of परा-वाक् (Parā-Vāk) - the Supreme State of speechless speech.

B. In पश्यन्ती (Paśyantī) there is some impression of speech, for there is some tendency of speaking (a subtle inclination towards speaking), but there is no speech (gross utterance) as yet. The speech (gross utterance) has never existed there. There is (just a subtle) tendency towards the outward flow in the world of speech (gross utterance) i.e. in the world of objectivity.

C. मध्यमा (Madhyamā) is, indeed, the gross state of speech, but that is in Supreme way.

D. Then वैखरी (Vaikharī) is absolutely gross form of speech (utterance), the main difference between मध्यमा (Madhyamā) and वैखरी (Vaikharī) is that मध्यमा (Madhyamā) is internal gross, and वैखरी (Vaikharī) is external gross.

Thus अकथनकथाबलेन (Akathana Kathābalena) means by maintaining the power of speechless state of

speech (i.e. by being firmly established on the state of) परा (Parā) one attains the मुद्रा (Mudrā) of विस्मय (Vismaya) the state of astonishment. This मुद्रा (Mudrā) is also called चकितमुद्रा (Cakitamudrā), and it is Superior even to भैरवीमुद्रा (Bhairavīmudrā). This मुद्रा (Mudrā) is also known as महाविस्मयमुद्रा (Mahāvismaya-Mudrā). In शिवसूत्र (Śiva-Sūtras) (the following aphorism) is stated in this connection :—

"विस्मयो योगभूमिकाः" - *(शि० सू० १,१२)*

"Vismayo Yogabhūmikāḥ (S.S. 1,12)

(The upper states of Yoga unveil-astonishment विस्मय).

The Yogabhūmikas are विस्मय (Vismayaḥ = astonishment alone.)

विस्मयमुद्रा (Vismayamudrā) means the stamp imprinted on Vismaya-layer astonishment because one is astonished - "What for I was working; what for I was doing practice of yoga; what for I had discarded all the activities of the world; what for I had gone at the feet of my master? All what I feel now I was already feeling that." So he is filled with विस्मय (Vismaya) astonishment. Besides, - "Whatever I had done before-hand, I have gained nothing new, for I had already gone through all that what I feel now at this stage." - he feels astonished on this Count as well.

महाविस्मयमुद्राप्राप्त्या (Mahāvismayamudrā-prāptyā)

means by attaining the higher stage of Mahāvismaya-mudrā (already explained eminent stage of yoga), ख-स्वरता (Kha-Svaratā) (it is a compound form of two words खे and स्वरता (Khe and Svaratā), खे (Khe) means in the चिदाकाश (Ċidākāśa) and स्वरता (Svaratā) means one's establishment in his own eternal nature of spontaneous radiance. That nature is nothing but void, filled with Universal God-Consciousness.

SIMPLE MEANING OF SŪTRAS

Sūtra-1 : Establishment in the Mahā-Sāhasa (great Courage) behaviour brings about exposition of one's real nature.

Sūtra-2 : By attaining oneness with Transcendental Universal Consciousness, the establishment in both the Turiyā and Turīyātīta states takes place simultaneously.

Sūtra-3 : One gets entry in the महाशून्य=महा+अशून्य (great fullness) states simultaniously by bursting open both the boards (of subjectivily and objectivity).

Sūtra-4 : By absorbing in the multitude of twos (युग्म) the establishment in the stage of pauseless Supreme-Universal-Consciousness takes place.

Sūtra-5 : The unity of Siddhas and yoginīs gives rise to great universal unification—The unison of Śiva and Śakti everywhere.

Sūtra-6 : Leaving behind threefold coverings (कञ्चुक),

concealing one's real nature of self, uncovers the Inexpressible state of Being.

Sūtra-7 : When the beginnings and ends of all the four stages of utterance precisely appear in one's awareness, the reality of Universal-Consciousness stands revealed.

Sūtra-8 : By tasting the three Rasas (threefold nectar) (i.e. the Rasa of divine will, knowledge and act), the unfettered Para-Brahma state unfolds within, in an unpremeditated manner.

Sūtra-9 : Giving rise to fourfold energies in Supreme-way, brings about perpetual establishment in the realm of one's own real nature - the Universal - Consciousness.

Sūtra-10 : By giving rise to twelvefold flow of energies, the expansion of Supreme-Energy—The Preeminent Svātantrya-Śakti pervades.

Sūtras-11 : The realization of five-fold Supreme-Acts called as the Caryā-Pañcaka leads one to the state of God-Consciousness and thence to unagitated state of Universal-Consciosuness.

Sūtra-12 : By entering in the state of Supreme God-Consciousness one totally surpasses the limitations of good and evil.

Sūtra-13 : By maintaining the power of speechless state of speech known as the Parā-Vāk, one attains the state of Cakita-Mudrā (the highest stage of yoga), and shines in Cidākāśa (own real nature) forever.

ओं नमः संविद्वपुषे परमशिवाय।

अथ

श्रीवातूलनाथसूत्राणि।

श्रीमदनन्तशक्तिपादविरचितवृत्तिसमेतानि।

संघट्टघट्टनबलोदितनिर्विकार-
शून्यातिशून्यपदमव्ययबोधसारम्।
सर्वत्र खेचरदृशा प्रविराजते यत्
तन्नौमि साहसवरं गुरुवक्त्रगम्यम्॥ १॥
सर्वोल्लङ्घनवृत्त्येह निर्निकेतोऽक्रमक्रमः।
कोऽप्यनुत्तरचिव्द्योमस्वभावो जयतादजः॥ २॥
श्रीमद्वातूलनाथस्य हृदयाम्भोधिसंभवम्।
पूज्यपूजकपूजाभिः प्रोज्झितं यन्नमामि तत्॥ ३॥
येनेह सर्ववृत्तीनां मध्यसंस्थोऽपि सर्वदा।
महाव्योमसमाविष्टस्तिष्ठाम्यस्मिन्निराविलः॥ ४॥
तमपूर्वमनावेशमस्पर्शमनिकेतनम्।
संविद्विकल्पसंकल्पघट्टनं नौम्यनुत्तरम्॥ ५॥
योगिनीवक्त्रसंभूतसूत्राणां वृत्तिरुत्तमा।
केनापि क्रियते सम्यक्परतत्त्वोपबृंहिता॥ ६॥

इह किल षड्दर्शनचतुराम्नायादिमेलापपर्यन्तसमस्तदर्शनोत्तीर्णमकथ्यमपि श्रीमद्वातूलनाथस्य पीठेश्वर्य उच्छुष्मपादौघमुक्त्वा तदनु परमरहस्योपबृंहितत्रयोदशकथासाक्षात्कारदृशा क्रमाक्रमास्तिनास्तितथ्यातथ्यभेदाभेद-

सविकल्पनिर्विकल्पभवनिर्वाणकलङ्कोज्झितं किमप्यनवकाशं परं तत्त्वं सूत्रमुखेनादिशन्ति यत्रेदमादिसूत्रम्।

महासाहसवृत्त्या स्वरूपलाभः॥ १॥

अतितीव्रातितीव्रतरविशृङ्खलशक्तिपाताघ्रातस्य स्वस्वरूप-समाविष्टस्य कस्यचित् क्वचित् कदाचित् अकस्मादेव 'महा-साहसवृत्त्या' घस्मरमहाघनतरपरनादोल्लासस्फारेण सविकल्प-निर्विकल्पात्मकसमस्तसंविन्निवहघट्टनान्निरावरणमहाशून्यता-समावेशनिष्ठया 'स्वरूपलाभः' समस्तकल्पनोत्तीर्णत्वादकृत-कनिरवकाशनिरुत्तरनिस्तरङ्गनिरवधिनिर्निकेतास्पर्शसंवित्-प्राप्तिर्भवति,-इति रहस्यार्थः। महासाहसवृत्त्यानुप्रवेशश्च वक्ष्य-माणकथितक्रमेणाधिगन्तव्यः॥ १॥

झटिति सर्वोल्लङ्घनक्रमेणानिकेतस्वरूपप्राप्तिसाक्षात्कार-महासाहसचर्चासंप्रदायं निरूप्य, इदानीं तत्रैव सर्ववृत्तिमहा-सामरस्यमेककाले प्रचक्षते।

तल्लाभाद्युगपद्वृत्तिप्रवृत्तिः॥ २॥

वृत्तीनां दृगादिमरीचिरूपाणां तथा रागद्वेषाद्युन्मेषवतीनां 'युगपत्' तुल्यकालं क्रमपरिपाट्युल्लङ्घनेन अक्रमप्रवृत्त्या 'तल्लाभाच्छुरिता' तत्तेन प्रागुक्तमहासाहसदशासमावेश-क्रमप्राप्येण स्वरूपलाभेन कालाकालकल्पनोत्तीर्णालंग्रास-वपुषा महानिरीहेणाच्छुरिता स्पृष्टा स्वस्वरूपतां नीता 'प्रवृत्तिः' प्रकर्षेण वर्तमाना वृत्तिः सततमच्युततया तत्समावेशेनावस्थान-मित्यर्थः। इत्यनया उक्तिभङ्ग्या सर्ववृत्तीनां समनन्तरमेव सर्वोत्तीर्णमहाशून्यताधाम्नि धामरूपे तन्मयतया परस्परविभेद-

विगलनेन उदयपदव्यामेव सततमवस्थितिः स्थितेत्यर्थः॥ २॥

इत्यनया उक्तिभङ्ग्या तुल्यकालकथनोपदेशमुक्त्वा, इदानीं पुस्तककथां निरूपयन्ति

उभयपट्टोद्धट्टनान्महाशून्यताप्रवेशः॥ ३॥

श्रीमन्निष्क्रियानन्दनाथानुग्रहसमये श्रीगन्धमादनसिद्ध-पादैरकृतक पुस्तकप्रदर्शनेन या परपदे प्राप्तिरुपदिष्टा सैव वितत्य निरूप्यते। सप्तरन्ध्रक्रमोदितसप्तशिखोल्लासात्मकः प्राणप्रवाहोदयः स एवोर्ध्वपट्टकः पूर्णवृत्त्युदयः, रन्ध्रद्वयसुषिर-नालिकाप्रवाहप्रसृतोऽपानरूपोऽधः पट्टकः पञ्चेन्द्रियशक्ति-वेष्टितः पञ्चफणधर्मानिबन्धकोऽधःस्थितः। तस्य वलयद्वयं जाग्रत्स्वप्नात्मकमुन्मुद्य ग्रन्थिनिबन्धनमपहृत्य 'उभय-पट्टोद्धट्टनात्' प्राणापानद्वयविदारणात् मध्यवर्ती यः प्राणरूपो महाशून्यतास्वभावः कुलाकुलविकल्पदशोज्झितोऽव्यपदेश्य-महानिरावरणनिरत्ययवेद्यवेदकनिर्मुक्तो वर्णावर्णनिवर्णोत्तीर्णः स्पर्शास्पर्शप्रथापरिवर्जित उपचारात्परमाकाशाद्यभिधानैरभि-धीयते। तत्र 'प्रवेशः' तत्समावेशतया सामरस्यावस्थितिः स एव प्राप्तमहोपदेशानामाविर्भवतीत्यर्थः॥ ३॥

इत्थं महानयोक्तदृशा सर्वशास्त्रप्रपञ्चोत्तीर्णत्वादवाच्यं किमपि महोपदेशसाक्षात्कारमुभयपट्टकाकारसदसद्रूपद्वय-निवारणेन निस्तरङ्गपरव्योमसमावेशसर्वावेशविवर्जितमा-सूत्रितमहाशून्यतासमावेशमावेद्य, इदानीं युग्मोपसंहारात् कैवल्यफलं तन्मयतया उपवर्ण्यते

युग्मग्रासान्निरवकाशसंविन्निष्ठा॥ ४॥

पृथिव्यादिमहाभूतपञ्चकस्य एकैकस्मिन् ग्राह्यग्राहकतया युग्मवृत्त्युदयसंव्यवस्थितिः। तत्र गन्धप्राधान्यात् धरातत्त्वस्य पायुघ्राणरूपेण द्विप्रकारता। अप्तत्त्वस्य च रसप्रधानतयोपस्थरसनारूपेण द्वैविध्यम्। तेजस्तत्त्वस्य रूपप्राधान्यात् पादनेत्रभेदेन द्वयरूपता। वायुतत्त्वस्य स्पर्शप्राधान्यात् त्वक्पाणिस्वभावतो द्विष्ठां गतिः। आकाशतत्त्वस्य शब्दप्राधान्यात् वाक्छ्रोत्रभेदेन द्विप्रकारतयैव बहुधात्वम्। अथवा पृथिव्यप्स्वरूपौ भोग्यस्वरूपाववस्थितौ। तेजोवाय्वाख्यौ भोक्तृस्वभावौ संस्थितौ। आकाशं चैतद्युग्मान्तरस्थं सत्सुषिरतया सर्वप्रनाडिकान्तरोदितं च बहुधा विभक्तम्। पृथिव्यादिवाय्वन्तं भूतचतुष्टयं भोग्यरूपमाकाशं च भोक्तृस्वभावमिति वा। भोग्येऽपि भोक्ता सदैव तिष्ठति; भोक्तर्यपि भोगो नित्यं विभाति। एवमुक्तयुक्त्या प्रत्येकं पृथिव्यादिमहाभूतपञ्चकं युग्मेन द्वयविभूत्या अनारतं प्रोल्लसतीत्यभिप्रायः। अथवा प्रत्येकं व्यक्ताव्यक्ततया बहिरन्तरतया शान्तोद्रिक्ततया वा विभाति। एतत्पञ्चकस्थानसंस्थितयुग्मस्य 'ग्रासात्' संहरणात् 'निरवकाशसंविन्निष्ठा' निरवकाशा येयं संवित् तस्या निष्ठा सम्यगविपर्यस्ततया संस्थितिः। निरवकाशसंवित्त्वेन नापि सविकल्पसंविदुन्मेषैरवकाशो लभ्यते, नापि निर्विकल्पसंवित्स्वभावेन प्रवेशोऽधिगम्यते। इत्थमप्रमेयत्वान्निरुत्तरपरमाद्वयस्वभावत्वाच्च निरवकाशसंविदिहोच्यते। तस्या निष्ठा वरगुरुप्रदर्शितदृशा सततमच्युता गतिः केषांचिद्भवतीत्यर्थः। एवं द्वयात्मकुलकौलकवलनेन निरुपाधिनीरूपनिःस्वरूपतादात्म्यं भवतीत्यर्थः॥ ४॥

द्वयविगलनेन परतत्त्वावस्थितिं युग्मचर्चागमनिकया इह

उक्त्वा, तदनु संघट्टकथासाक्षात्कारो निरूप्यते

सिद्धयोगिनीसंघट्टान्महामेलापोदयः॥ ५॥

सिद्धाश्च योगिन्यश्च ताः सिद्धयोगिन्यः विषयकरणेश्वरीरूपाः। तासां संघट्टः संगमो ग्राह्यग्राहकोभयसंश्लेषः परस्परागूरणक्रमेणालिङ्गनम्। तेन आलिङ्गनेन सदैव 'महामेलापोदयः' महामेलापस्याहन्तेदन्तात्मकद्वयविगलनात् निरुत्तरचिद्व्योम्नि सततं महासामरस्यात्मकस्य सर्वत्र प्रत्यक्षतया उदयः समुल्लासो भवति इत्यर्थः। वेद्यवेदकद्वयाप्रथनप्रवृत्त्या परमाद्वयसमावेशः सर्वत्रावस्थित इत्युक्तं भवति॥ ५॥

उभयविगलनेन सदैव महामेलापोदयमुक्त्वा, तदनु कञ्चुकत्रयोल्लङ्घनेन निरुत्तरपदप्राप्तिं कटाक्षयन्ति

त्रिकञ्चुकपरित्यागान्निराख्यपदावस्थितिः॥ ६॥

त्रिकञ्चुकस्य भाविकभौतिकशून्यभेदभिन्नस्य। तत्र भाविकं शब्दाद्यहंकारपर्यन्तं तन्मात्ररूपं, भौतिकं पृथिव्यादिरूपं, शून्यं निरीहाख्यं वासनास्वरूपं च। अथवा भाविकं घटाकारं बाह्यं ग्राह्यविषयरूपं, भौतिकं पुनरान्तरमिन्द्रियात्मकं ग्रहणरूपं, शून्यं तदुभयमध्यमाकाशम्। अथवा भाविकं स्वप्नावस्थासृष्टिरुच्यते, भौतिकं जाग्रत्प्रथा स्थितिर्निगद्यते, शून्यं सुषुप्तदशा संहारोऽभिधीयते। इत्थंसंस्थितस्य त्रिकञ्चुकस्य 'परित्यागात्' सन्न्यासात् 'निराख्यपदावस्थितिः' निर्गता आख्या अभिधानं यस्य असौ निराख्यः अव्यपदेश्यमनुत्तरं वागुत्तीर्णं परं धाम, तस्मिन् सर्वोत्तीर्णानिकेतनपरमाकाशेऽवस्थितिः सदैव अपरिच्युतस्वभावनिष्ठा भवतीति संबन्धः॥ ६॥

इत्थं कञ्चुकत्रयोल्लङ्घनेन तुर्यपदप्राप्तिं निरूप्य, इदानीं सर्ववाक्प्रथासु निरावरणासु स्वरभूतिविजृम्भैव प्रथते सदैव, -इति निरूपयन्ति

वाक्चतुष्टयोदयविरामप्रथासु स्वरः प्रथते॥ ७॥

आदौ तावत् वाक्चतुष्टयं निर्णीयते। निरावरणनिरवकाशोदयनिरुत्तरनिस्तरङ्गपरमनभसि उच्छलत्किंचिच्चलनात्मकप्रथमस्पन्दविकासस्वभावा वर्णरचनां मयूराण्डरसन्यायेन अद्वयमहासामरस्यतया अन्तर्धारयन्ती परेति प्रथिता। सैव च अनाहतनादस्वरूपतामवाप्ता निर्विभागधर्मिणी समस्तवर्णोदयं वटधानिकावदन्तर्धारयन्ती द्रष्टृस्वभावा पश्यन्तीति व्यपदेश्या। सैव च संकल्पविकल्पनिवहनिश्चयात्मबुद्धिभूमिं स्वीकृतवती वर्णपुञ्जं शिम्बिकाफलन्यायेन अन्तर्धारयन्ती मध्यमा इत्यभिहिता। सैव हृत्कण्ठताल्वादिस्थानकरणक्रमेणाहता सती वर्णविभवमयश्लोकादिवत् भेदरूपं प्रकटयन्ती रूपादिसमस्तविश्वप्रथां च व्यक्ततामापादयन्ती वैखरीत्युक्ता। इत्थं निरवकाशात् संवित्- पदात् वाक्चतुष्टयमविरतमनिरोधतया प्रथते। एवमीदृक्स्व- भाववाक्चतुष्टयस्य उदयश्च विरामश्च तावुदयविरामौ सृष्टिसंहारौ, तयोः प्रथा व्यक्ताव्यक्ततया सदैव अविरतमुल्लसन्त्यः स्फुरन्त्यः, तासु 'स्वरः' अनाहतहतोत्तीर्णमहानादोल्लासविकासस्वभावः 'प्रथते' सविकल्पनिर्विकल्पसंविदुत्तीर्णपरवियदुदयमेव प्रकाशितं सततमकरणप्रवृत्त्या प्रयातीत्यर्थः। इत्थं नानाभेदोल्लासप्रकाशरूपेषु वर्णनिवहोदयेषु मध्यात् प्रतिवर्णान्तरे वाक्चतुष्टयक्रमेण अखण्डितवृत्त्या स्वस्वरूपमपरित्यज्य यथामुखो-

पदिष्टनीत्या स्वर एव प्रथते,-इत्युक्तं भवति॥ ७॥

इति वाक्चतुष्टयोदयक्रमेण निरावरणास्वरोदयः सर्वत्र सर्वकालं स्फुरति,-इति निरूप्य, इदानीं रसत्रितयाभोगे सति परं धामैव निरुत्तरं चकास्ति,-इति निगद्यते

रसत्रितयास्वादनेनानिच्छोच्छलितं विगतबन्धं परं ब्रह्म॥ ८॥

रसत्रयं गुरुमुखोदितदृशा मनागीषत् प्रकाश्यते। मूलाधार-पयोधराधारप्रथिताकृत्रिमरसत्रितयाभोगे सति 'अनिच्छो-च्छलितं' निष्कामतया प्रोल्लसितं 'विगतबन्धं' विरहितभेद-प्रथात्मकसंसारावग्रहं शान्तचित्रोभयविधब्रह्मस्वरूपसमुत्तीर्णं किमपि निरुत्तरप्रकृष्टतरामर्शसंवित्स्वभावं परं ब्रह्मैव सततमन-स्तमितस्थित्या विजृम्भत इत्यर्थः। एतदेव रहस्यक्रमेणोच्यते। मूलाधारस्तु प्रथमप्रतिभोल्लासमहानादविशेषः सृष्टिस्वभावः भेदाभेदात्मकसंवित्पदार्थप्रथमाश्रयभित्तिभूतत्वात्। पयोधरस्तु पयः समस्ताप्यायकत्वात् सर्वाश्रयसंवित्स्वरूपं तदेव धारयति स्थितिप्ररोहमवलम्बयति यः स्पन्द आद्योन्मेष एव सर्वपदार्थाव-भासनात् स्थितिरूपः। आधारस्तु जडाजडभावपदार्थोपसंहार-कत्वात्प्रत्यावृत्तिसंवित्स्वभावः संहारः। एतत्रयोद्भूतं रसरूपं तत्तदनुभवचमत्कारसामरस्यमास्वाद्य स्वात्मनि अकृतकख-मुद्रानुप्रवेशात् विमृश्य, तुर्यस्वभावो महासंहाराख्योऽनवरतं परमाद्वयतया विभातीति रहस्यार्थः॥ ८॥

एवं निरवकाशभङ्ग्या रसत्रितयचर्चासंप्रदायं निरूप्य, इदानीं देवीचतुष्टयकथासाक्षात्कारः प्रकाश्यते

देवीचतुष्टयोल्लासेन सदैव स्वविश्रान्त्यवस्थितिः॥ ९॥

देवीचतुष्टयं क्षुत्तृडीर्ष्यामननाख्यम्। तत्र च सर्वग्रासनिरतत्वात् क्षुदेव महासंहारः। सर्वशोषकत्वात् तृडेव संहारः। ईर्ष्या द्वयप्रथापादिका ग्राह्यग्राहकपरिग्रहग्रथिता स्थितिरूपा। मनना च संकल्पविकल्पोल्लासरूपा सृष्टिः। एतद्रूपस्य देवीचतुष्टयस्य च 'उल्लासेन' घस्मरसंवित्प्रवाहप्रवृत्त्या प्रथनेन 'सदैव' सर्वकालं प्रत्येकं चातुरात्म्येनोद्योगाभासचर्वणालंग्रासवपुषा स्वस्वरूपावस्थितिः पञ्चमपदातिशायिनी निरवकाशसंविन्निष्ठा स्थितेत्यर्थः॥ ९॥

इत्यनेन सूत्रेण देवीचतुष्टयकथाक्रमं प्रकाश्य, इदानीं द्वादशवाहचक्ररहस्यं निरूप्यते

द्वादशवाहोल्लासेन महामरीचिविकासः॥ १०॥

मनःसहितं श्रोत्रादिबुद्धीन्द्रियपञ्चकं, तथा बुद्धिसहितं वागादिकर्मेन्द्रियपञ्चकम्, एतदुभयसमूहो 'द्वादशवाहः'। तस्य उल्लासः अहेतुकेन केनापि अतिविशृङ्खलतरधामनिरुत्तरनिस्तरङ्गपरस्वातन्त्र्यवृत्त्या घस्मरसंवित्प्रवाहः। तेन महामरीचीनां निरावरणक्रमेण प्रत्येकस्मिन् प्रवाहे उद्योगावभासचर्वणालंग्रासविश्रान्तिरूपाणां महासंविद्रश्मीनां 'विकासः' नियतानियतचिदचित्प्रथाविगलनेन नित्यविकस्वरस्वभावो महाप्रबोधः सततमविनश्वरतया सर्वत्र सर्वतः सर्वदैव स्थित इति महावाक्यार्थः॥ १०॥

इत्यकरणसिद्धं सदैव निरावरणपदसमावेशं द्वादशवाहोदयदृशा प्रकाश्य, इदानीं चर्यापञ्चकसंप्रदायं निरूपयन्ति

चर्यापञ्चकोदये निस्तरङ्गसमावेशः॥ ११॥

चर्यापञ्चकं त्वनाश्रितावधूतोन्मत्तसर्वभक्ष्यमहाव्यापकस्वरूपम्। तस्य उदयो नियतानियतशक्तिसमूहान्तरोदितो विकासस्वभाव उल्लासः। तस्मिन्सति 'निस्तरङ्गसमावेशः' आणव-शाक्त-शाम्भवोदयरूपसमस्ततरङ्गपरिवर्जितसमावेशलक्षणनिरुत्तरसमावेशधर्मैव प्रथत इत्यर्थः। चर्यापञ्चकक्रमं च वितत्य निरूपयामि। तत्र अनाश्रिता निराधारत्वात् परमाकाशरूपा श्रोत्रसुषिरप्रदेशगमनेन स्वग्राह्यवस्तूपसंहरणाय उद्गता। अवधूता च अनियततया सर्वत्रविहरणदृक्शक्तिमार्गेण स्वसंहार्यस्वीकरणाय उन्मिषिता। उन्मत्ता च विचित्तवत्स्वतन्त्रतया ग्राह्याग्राह्यसंबन्धाविवक्षया स्वविषयग्रहणाय प्रथिता। सर्वभक्ष्या भक्ष्यसंस्कारनिखिलकवलनशीला स्वसंहार्यपदार्थग्रसनाय उदिता। सर्वव्यापिका च त्वग्वृत्तिगमनिकया निखिलव्यापकत्वात् अशेषस्पर्शस्वीकरणाय उन्मिषिता;-इति चर्यापञ्चकोदयः॥ ११॥

सततसिद्धचर्याक्रमं निरूप्य, इदानीं निर्निकेतपरज्ञानप्रकाशावलम्बनेन पुण्यपापनिवृत्तिकथां निरूपयन्ति

महाबोधसमावेशात्पुण्यपापासंबन्धः॥ १२॥

'महाबोधः' च ज्ञातृज्ञानज्ञेयविकल्पसंकल्पकालुष्यनिर्मुक्तो निःशमशमानिकेतनिर्धामधामप्रथात्मकः परतरज्ञानस्वभावः क्रमाक्रमोत्तीर्णत्वात् महागुरुभिः साक्षात्कृतः। तस्य 'समावेशः' अकरणक्रमेण यथास्थितसंनिवेशेन त्यागस्वीकारपरिहारतः सततमच्युतवृत्त्या तद्रूपेण स्फुरणम्। तस्मात् 'महाबोधसमावेशात्' पुण्यपापयोः शुभाशुभलक्षण-

कर्मणोर्द्वयोः स्वफलद्वयवितरणशीलयोः 'असंबन्धः' असंश्लेषः असंयोगश्च अनवरतं जीवत एव वीरवरस्य अपश्चिमजन्मनः कस्यचित्सर्वकालमकृतकानुभवरसचर्वणसंतृप्तस्य भव-भूमावेव बन्धमोक्षोभयोत्तीर्णमहामुक्तिः करतलामलकवत् स्थितेत्यर्थः॥ १२॥

स्वस्वरूपप्राप्तिपूर्वकं पुण्यपापतिरस्कारचर्चाक्रममुक्त्वा, इदानीं स्वरसिद्धमौनकथामुद्धाटयन्ति

अकथनकथाबलेन महाविस्मयमुद्राप्राप्त्या खस्वरता॥ १३॥

अकथनकथाबलं गुरुमुखोपदिष्टसंप्रदायक्रमेण मनागिह चर्च्यते। अस्य अकारस्य हतानाहतानाहतहतानाहत-हतोत्तीर्णतया चतुर्धोदितरूपस्य कथनं वक्त्राम्नायचर्चा-संनिवेशन मित्यकथनम्। तत्र हतस्तावत् कथ्यते—हृत्कण्ठ-ताल्वादिस्थानकरणसंनिवेशैर्हतः अकारादिहकारपर्यन्त-नानापदार्थावभासकः। अनाहतश्चास्वरमूलोल्लसितपरनाद-विस्फारस्तन्त्रीमध्यमास्वरसंकेतक आकण्ठकूपान्तादुपचारतः कृतप्रतिष्ठः। अनाहतहतश्च उभयाश्रितोन्मिषितोऽहतो विश्रान्तशष्कुलीश्रवणगोपनोद्भिन्नप्रथः श्रवणयुग्ममध्य-वर्त्याकाशात् तत्त्वप्रतिबिंबतत्त्वदेहतोऽपि हतोऽनाहतहतः। अनाहतहतोत्तीर्णश्च महानिरावरणधामसमुल्लसितोऽविकल्प ईषच्चलत्तात्मकमहास्पन्दप्रथमकोटिरूपः स्वरः संकोचविका-सविरहात् परमविकासरूपः अस्पर्शधर्मानुच्चार्यमहामन्त्र-प्रथात्मकः। तथा च अनाहतहतोत्तीर्णो यः स शृंगाटकाकारो रौद्रीस्वभावस्तुर्यः। अनाहतहतश्च अनच्ककलात्मकवक्त्र-

संस्थानो वामारूपः सुषुप्तः। अनाहतश्च बाहुरूपाम्बिकाशक्तिर्या आगमे निरूपिता तत्स्वरूपः स्वप्नः। हतश्चायुधाकारो ज्येष्ठास्वभावो जाग्रत्। इत्येतच्चतुष्टयस्वभावस्य आद्यवर्णस्य कथनं पारम्पर्यमुखयुक्तिविशेषः। तस्य बलं हतादिरूपत्र-योल्लसितानाहतहतोत्तीर्णरावस्फुरत्तारूपं वीर्यं तेन 'अकथन-कथाबलेन'। तत्रैवमकथनं वाक्प्रपञ्चोत्तीर्णमकथनमेव कथनं संक्रमणक्रमेण निर्निकेतस्वरूपावधानं तदेव बलम-कृतकस्फारसारम्। तेन संक्रमणं च मनागिह वितन्यते। प्राणपुर्यष्टकशून्यप्रमातृनिविष्टाभिमानविगलनेन निस्तरङ्ग-प्रविकचच्चिद्धामबद्धास्पदो दैशिकवरो निःस्पन्दानन्दसुन्दर-परमशून्यदृग्बलेन कार्यकरणकर्मनिरपेक्षतया यद्यत्किंचित्सर्व-गतात्मस्वरूपप्रत्तिपत्तौ अवलोकयति तत्तत्परतरचिन्मयमेव सततं भवति,-इति नास्त्यत्र सन्देहः। तथा चान्यद्व्याख्यान्तर-माह-कथनं तावत् षड्दर्शनचतुराम्नायमेलापक्रमसमूहेषु पूजनक्रमोदितनियतानियतदेवताचक्रावलम्बने न स्फुरति। इह पुनः पूज्यपूजकपूजनसंबन्धपरिहारेण श्रीमद्वातूलनाथादि-सिद्धप्रवरवक्त्राम्नायदृशा सततसिद्धमहामरीचिविकास एव सर्वोत्तीर्णस्वरूपाविभिन्नः सर्वदैव सर्वत्र विराजते,-इत्यकथन-कथाबलं तेन महाविस्मयप्राप्तिर्भवतीति सम्बन्धः। 'महाविस्मयः' च विगतो विनष्टः स्मयो मितामिताहंकारदर्पः सर्वोल्लंघनवृत्त्या स्वरूपानुप्रवेशः। अथ च महाविस्मयः स्व-परभेदविस्मरणात् झटिति निरन्तरनिर्गलखेचरवृत्तिसमावेशः। सैव सर्वमुद्राणां क्रोडीकरणात् 'मुद्रा' तस्या मौनपदसमावेश-मयता। तया हेतुभूतया 'खस्वरता' त्रयोदशकथाकथनसामर-स्यात्मकः खस्वरस्तस्य भावः सामरस्यप्रथनं भवतीत्यर्थः।

खस्वरस्तु खमपि भावशून्यमपि स्वेन राति व्याप्नोति स्वीकरोति आदत्ते,-इति खस्वरः॥ १३॥

षड्दर्शनचातुराम्नायिकसर्वमेलापकथात्रयोदशकथा-साक्षात्कारोपदेशभङ्ग्यानुत्तरपदाद्वयतया कस्यचिदवधूतस्य पीठेश्वरीभिर्महामेलापसमये सूत्रोपनिबद्धो वक्त्राम्नायः प्रकाशितः। तस्यैवेह मनाक् सतामवबोधार्थमस्माभिर्वृत्तिरियं कृता इति शिवम्।

इति परमरहस्यं वाग्विकल्पौघमुक्तं
भवविभवविभागभ्रान्तिमुक्तेन सम्यक्।
कृतमनुपममुच्चैः केनचिच्चिद्विकासा-
दकलितपरसत्तासाहसोल्लासवृत्त्या॥

समाप्तेयं श्रीमद्वातूलनाथसूत्रवृत्तिः।
कृति श्रीमदनन्तशक्तिपादानाम्।